

لا اله الا الله محمد رسول الله

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The Ahmadiyya Movement

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

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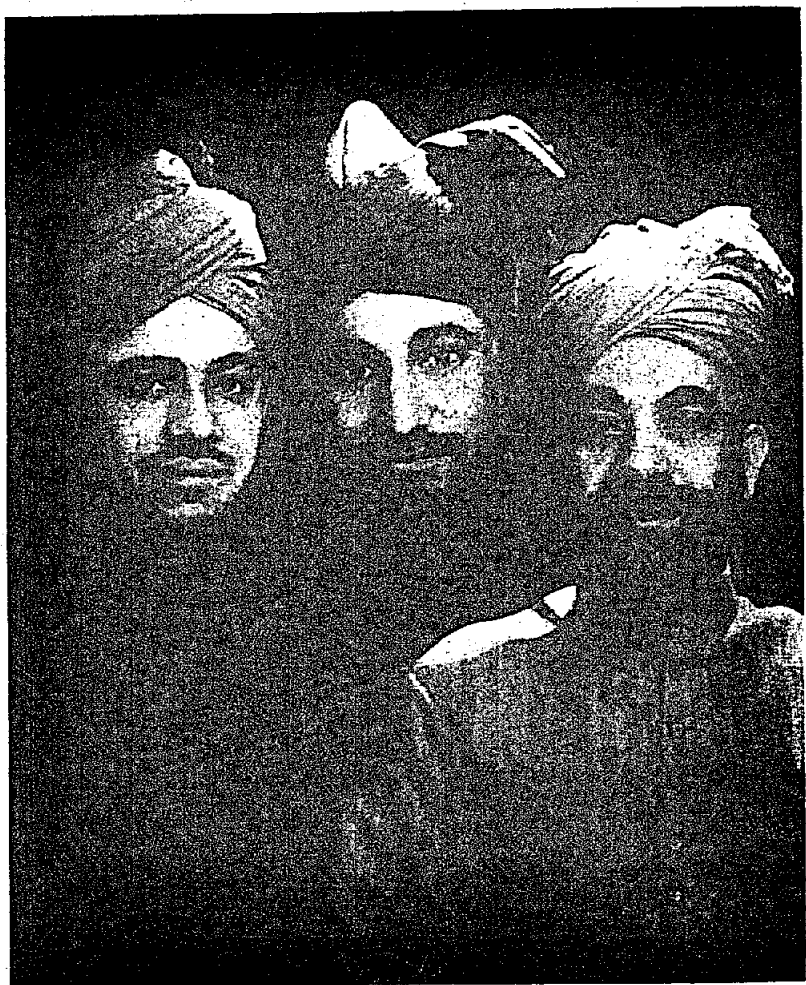
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Contents

A Passage from The Holy Quran	3
The Sayings of the Master Prophet Muhammad	4
Excerpts from Writings of Hazrat Mirza Ghulam Ahmad	5
The Attributes Of God	
The Beautiful Names Of God	7
By E. E. Evans-Pritchard	
ISLAM AND WORLD PEACE	
By Sir Muhammad Zafrulla Khan, K.C.S.I.	10
ISLAMIC VS. CAPITALISTIC and Communistic Systems Of Economics	
By Maulvi Khalil Ahmad Nasir, B.A.	18
Islam and its Ideals	22
Sir Zafrullah Khan's speech reported by Nina A. Stauffer	
Welcome To Mirza Munawar Ahmad, H.A.	23
Facts and Forces	
Arab Nationalism and the Mufti Of Jerusalem	24
The Bookshelf	26

THE AHMADIYYA MOSLEM MISSIONARIES IN AMERICA



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Sufi Muti-ur Rahman Bengalee

Mirza Munawar Ahmad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِذَا الَّذِي عِنْدَ اللَّهِ اِسْلَاحٌ

A Passage From The Holy Quran

Transliteration

Hua-Allaahu-Iladhee Laa Ilaaha Illaa-hu; Aalimi-ul- ghaibi washsha-haadah; Hua-r-Rahmaanu-r-Raheem.

Hua-Allaahu-Iladhee Laa Ilaaha illaa-hu; Al-malik-ul-Quddusu-Ssalaam-ul-Muminu-ul-Muhaiminul-Azeez-ul-Jabbaar-ul-Mutakabbir; Subhaanallaahi am-maa Yushrikoon.

Hua-Allaah-ul-Khaaliq-ul- Baari-ul-Musawwiru Lah-ul- Asmaa-ul-husnaa. Yusabbihu lahoo Maa Fee-ssamaawaati wa-l-ardhi; wa-hua-l- Azeez-ul-Hakeem. (LIX-22-24)

Translation

He is Allah, besides Whom there is none worthy of worship, the Knower of the visible and the invisible. He is the Merciful and the Compassionate.

He is Allah besides Whom there is none worthy of worship. He is the King, the Holy, the Author of Peace, the Granter of security, the Guardian, the Mighty, the Supreme, the Most High. Glorified be Allah from all that they ascribe as partners unto Him.

He is Allah, the Creator, the Maker, the Fashioner. His are the most excellent names. All that is in the heavens and the earth proclaimeth His glory, and He is the Mighty, the Wise. (LIX-22-24)

من احاديث الرسول

The Sayings of the Master Prophet Muhammad

Omar Ibn-al Khattaab relates that he heard the Holy Prophet say: "Actions shall be judged by the motives behind them. A man shall be rewarded or blessed for his action in accordance with his intention. Whoever flies from his home for the sake of Allah and His prophet, his flight shall be reckoned as such by Allah and his Prophet and whoever flies from his home for the sake of the world (ie in order to gain material benefit) or after a woman whom he wants to marry, his flight shall be accounted for that for which he flies." (Bukhari)

Abu Hurira reports that the Holy Prophet said: "The word of wisdom is the lost property of the believer; so, wherever he finds it, he has a better right to it." (Tirmidhi)

Anas relates that the Holy Prophet said: "He who goes forth in search of knowledge is in the way of Allah until he returns." (Tirmidhi)

Anas relates that the Holy Prophet said: "Whomsoever Allah wills to do good, He gives him true knowledge and right understanding of religion. And knowledge is maintained through teaching." (Bukhari)

Anas relates that the Holy Prophet said: "The learned men are the heirs of the prophets who leave knowledge as their inheritance. He who inherits it inherits a great fortune." (Bukhari)

It is related on the authority of Ibn Omar that the Holy Prophet said: "Prayer is not accepted without purification nor is charity accepted out of the wealth which is acquired by unlawful means." (Muslim)

Ayesha relates that the Holy Prophet said: "The tooth-brush purifies the mouth and is a means of attaining the pleasure of the Lord." (Bukhari)

Abu Huraira reports that the Holy Prophet said: "Were I not afraid of placing too heavy a burden upon my followers, I would have commanded them to use tooth-brush every time they perform ablution." (Bukhari)

Abu Saeed Khudri reports: "The Holy Prophet was asked, 'O Prophet of Allah, who is the most excellent man?'. The Holy Prophet replied, 'The believer who strives in the path of Allah with his life and wealth.'" (Bukhari)

Sahl relates that the Holy Prophet said, "Call people to Islam and teach them their duties; By Allah, if a single person is guided to the truth by thee, it is better for thee than the red camels." (Bukhari)

Excerpts From the Writings

of

Hazrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi 1835-1908

The Attributes of God

We shall consider the attributes of the Almighty Being as taught by the Holy Word of God. The following are only a few examples of the treatment of this subject in the Holy Quran:

"He is God beside Whom there is none Who should be worshipped and obeyed" (LIX:22).

The idea of a partner with God is negated because if God had a rival, His Divinity would be liable at some time to pass wholly to His rival. Further, the words, "no one deserves to be worshipped but He," signify that He is a perfect God whose attributes, beauties and excellences are so high and exalted that if we were to select a God from among the existing things, whose selection depended upon the perfection of his attributes, or if we were to suppose certain qualities as the highest and most excellent attributes of God, nothing would approach Him in His perfection and in the excellence of His attributes. Injustice, therefore, could go no further than set up a partner or a rival with such a Being.

His next attribute, as the verse above quoted indicated is that He is "Knower of His own person". In other words, no one can comprehend His person with limited human faculties. We can comprehend everything that has been created; for instance, the sun, the moon, and so forth, in its entirety, but cannot comprehend God in His entirety. The verse then goes on to say that:

"He knows everything, and nothing lies hidden from Him."

It would be inconsistent with the idea of His Divinity that He should be ignorant of His own creation. He looks to every small particle of the universe but man cannot do this. God knows when He shall put an end to this system and bring a general destruction over all things

but no one else knows this. God only is He who knows the time of the happening of all things.

"God is He Who provides, out of His bountiful mercy, and not in return for anything done by the creatures, all the means of happiness for all living beings before their creation."

We see the manifestation of this attribute in God's creation of the sun, the moon and numerous other things for the benefit of men before they or their deeds ever existed. This gift of the Divine Being is due to His attribute of (Rahmaniyyat) mercy, and it is when this attribute is at work that He is called (Ar-Rahman) or the Merciful. With respect to another attribute of God He is called "the God who gives a good reward for the good deeds of His creatures and does not waste anyone's labour". Thus displayed His mercy is called (rahimiyyat) and the merciful God himself (Ar-Rahim).

Again God is described as "*the Lord of the day of judgment.*" In other words, He, Himself judges the whole world. He has not made over the dominion of earth and heavens to anybody else so as not to have any connection with His creatures, nor has He entrusted the business of judgment to any particular person who might have got the sole authority to judge the world.

God is also "*the King who is without a stain of fault or deficiency.*" The Kingdom of God is not like earthly kingdoms which may pass into other hands or cease to exist of themselves. The subjects may all emigrate to another country and thus leave the ruler without anything to rule over.

A general prevalence of famine will surely reduce the ruler to something less than a beggar. If the subjects as a body rise against the monarch and contest his superiority to rule over them, he must give up the reins of monarchy. Such is not, however, the character of the kingdom of God. He has the power to destroy the whole creation and bring new creatures into existence. Had He not been Omnipotent He should have been obliged to have recourse to injustice in His dealings with His creatures. A forgiveness and salvation of the whole of His first creation would have necessitated the injustice of sending them back to this world to be tried again, for having no power to create new souls

the world should either have been left without any souls or the Almighty would have been obliged to take back the salvation which He had first granted. Either of these courses could not have been consistent with Divine perfection and, if adopted, would have placed the Divine Being on a level with imperfect earthly rulers. The laws which governments make for the management of their affairs are always defective, and when obliged to have recourse to measures of oppression and injustice they look upon them as based upon principles of justice and equity. Temporal Governments, for instance, deem it lawful to drown a boat with its crew when it is likely to collide with a ship and, therefore, liable to cause a great loss of life and property. But it is not consistent with the idea of Divinity that God should be driven to such an extremity that the adoption of either of two defective courses should become inevitable. If, therefore, He is not Omnipotent, or has not the power to create everything from nothing, we can only liken Him unto the ruler of a petty state who must either use oppression to keep up His Divinity or, being just must be left without a world to rule over. But the God of power is free from every such defect and the mighty ship of His power floats upon the ocean of justice and equity.

—The Teachings of Islam

(To Be Continued)

THE BEAUTIFUL NAMES OF GOD

By E. E. Evans-Pritchard

He is God, there is none other,
Blows His Name on every wind,
The revolving spheres intone it,
He the Merciful, the Kind;

He who made the weary deserts,
He the Mighty, He the Grand,
He who made the massive mountains
In the spreading of His hand;

He who made the lights of heaven,
He the Spacious, He the High,
Sun and moon and stars He set them
In their places in the sky.

He who span the moons in order,

Who divided day from night,
He the Clement, He the Peaceful
Sent the dove-years on their flight.

He defined the land and ocean,
Marked the limit of the seas,
The Magnificent, the Splendid
Held them back by His decrees.

He who sends down rain in season,
He who waters trees and herb,
He the Generous, the Giver,
The Exalted, the Superb;

He the Helper, the Provider,
Gives to man and beast and bird,
Feeds them flesh and leaf and berry
By the bounty of His word.

He who fills the wells and rivers,
Makes to grow the golden corn,
He the Seer, Hearer, Knower,
Uncreated and unborn;

He who seeketh not, nor asketh,
With every quality endowed
He requireth not, nor needeth,
The Sufficient and the Proud;

The Protector of whose guidance
Lonely prophets oft have told,
He whose loving arms hath shielded
Tenderly His saints of old;

He the Pardoner, Forgiver,
Limitless His mercies seem,
Bountiful as rains of winter,
Cooling as a mountain stream.

He Creator and Destroyer
By whose hands all things are wrought,
Who created man from nothing

And who bringeth him to nought;

Made him out of river clay,
Breathed into the image breath,
But the Gatherer, the Gentle
Breathed into it also death.

He the Quickener, the Powerful
Fashioned clots of blood from dust,
The Bestower, the Withholder,
The Compassionate, the Just.

He the One, the One the Holy,
To His will all creatures bend,
He the Living, the Eternal,
The Beginning and the End.

The Avenger at whose anger
Towering waves are frozen still,
Stand the planets in their courses
Fearful to offend his will;

Not bounded He by bounds of space,
Not encompassed He by time,
He beyond all comprehension,
He the Gracious, the Sublime.

Clothed in light sits the Enduring
On His celestial throne,
He the Watchful one, the Patient,
He who waiteth all alone;

In the brightness of His presence
Angels veil with silver wings,
Nor Cherubim, nor Seraphim
Countenance the King of Kings.

The glittering stars, His girdle,
Bind the raiment of the skies,
The Conqueror, the Glorious,
The Omnipotent, the Wise.

Islam and World Peace

By Sir Muhammad Zafrulla Khan, K.C.S.I.

Islam is the name of the religion which in the West is commonly known as Mohammedanism. Mohammedanism is a name invented by the West for Islam. It is resented by Moslems, but has nevertheless come into common use.

But even when I have said that, I do not believe I have given you the faintest conception of what that religion is, because the sources to which most of you have had access, with regard to what Islam stands for, are, I am sorry to say, in the West commonly a case of the blind attempting to lead the blind. I shall therefore have to furnish you with a few details of what Islam stands for.

To start with, the Holy Quran, which is the sacred scripture of Islam, says that Islam is not a new faith. Nor was the Holy Prophet of Islam, Muhammad, an innovation among the prophets as there had been prophets before him.

Islam is a religion which, in a sense, is a continuation and a culmination of all the previous faiths. It inculcates belief in the Unity of God. That is the central, fundamental doctrine of Islam.

It teaches belief in revelation; that is to say, that the principal source of spiritual guidance of mankind is through divine revelation. Consequently, Islam enjoins upon all its followers belief in the righteousness of all prophets.

I was told by a journalist of long experience, who has had a good deal to do with the discussion of religious matters, that that was entirely new to him. It would not be much use my trying to tell you what progress Islam has made or is making toward world peace unless you knew what Islam stood for generally. Therefore, you must know that we believe — not merely as a matter of courtesy, not merely as a matter of good manners, but as a matter of cardinal doctrine — in the righteousness of all the prophets like Abraham, Moses, Jesus, Zoroaster, Buddha, Krishna, and consequently we respect and revere all those prophets and esteem the truths that they taught.

We believe that in the spiritual domain there has been revolution

just the same as there has been in the physical domain. The relationship of Islam to previous faiths and of Muhammad to the previous prophets is this: In the earlier stages mankind was being developed spiritually as well as in other spheres — in sections. ✂

For instance, in a factory which is devoted to the mass production of machines like automobiles, different parts are first prepared separately in different shops or sections of the factory, and then at a certain stage they are brought together to form one co-ordinated whole.

So we believe that spiritual evolution came by stages. It came through righteous prophets, but their missions and their messages were limited in scope, in two ways. One was with regard to the people to whom they were directed. They were tribal or national. Secondly, with respect to the time during which they were to be operative. That is to say, those messages were not universal, and they were not for all time, till in God's own knowledge the time had come when mankind was going to be, as it were, one family; till easier and faster means of communication were about to bring mankind closer together. And you will find this has been a characteristic of spiritual teaching all through the ages — revelation — that it is always vouchsafed *before* the need for that particular revelation has arisen. That is one of the signs of its truth. Therefore when the need for a universal divine message was about to be felt, at that time Islam was revealed through Muhammad, the Prophet of Islam, in the Quran, which is the sacred scripture of Islam. That is the place of Islam in the spiritual evolution of mankind.

There are prophecies relating to this matter both in the Old Testament and the New. There are prophecies in other scriptures also but there is no need to refer to them here. In Deuteronomy God says to Moses, "I shall raise up a prophet from amongst thy brethren, like unto thee." That is to say, a law bearing prophet, for Moses was a law bearer himself. "And I shall put my word into his mouth, and whatsoever I shall say unto him, that shall he say unto the people." So the principal characteristic of the prophet who was to appear was that the verbal revelation to be vouchsafed to him would be transmitted to the people. Hitherto divine teaching had been received by the prophet in revelation, but it was transmitted to the people in his

own words. That is not so with Islam. Again, Jesus had said, "You have not the strength to bear the whole truth, but when the spirit of truth comes, he will reveal the whole truth to you and whatsoever God says to him, *that* he shall say to you."

Therefore, in the Quran we have the actual verbal revelation received by the Holy Prophet from God, and it has been preserved intact up till today. Even the most hostile critics of Islam have been forced to admit that the Quran today, right down to the most minor vowel point, is the same as was given to the world by Muhammad. It also has this distinction that if every scrap of writing were to be destroyed by some calamity, the Quran would still be preserved, because there are present in the world at all times hundreds of thousands of people who have it by memory from beginning till the end, with the utmost accuracy. That is the provision that God has made that His revelation should be preserved and endure for all time.

The Quran contains the fundamental spiritual, physical and moral teachings for the whole of mankind, leaving the rest of the field to be thought out by mankind themselves, to be adjusted to their various circumstances, adapted to the needs that might arise.

My friend, Sufi M.R. Bengalee, who has introduced me in such generous and extravagant terms, and some of our other friends here belong to the Admadiyya Movement in Islam, and that stands for this: We believe that the Quran is the last revealed code of laws. We believe that the Holy Prophet, Muhammad, was the last law bearing prophet, but that revelation will always continue, and from time to time, whenever there is need of a fresh interpretation of the Quran a prophet would be raised to give the needed interpretation to the world, and to illustrate that interpretation in his own life.

We believe the Founder of our Movement, Hazrat Mirza Ghulam Ahmad, was a prophet of that kind, and of that limited character. The Movement founded by him is known as the Ahmadiyya Movement.

I now come to the specific subject which has been announced for this evening. The very word "Islam" — the root from which it is taken — has two meanings. It means peace, and it also means surrender, in this context meaning surrender to the Will of God. There-

fore Islam means the attainment of peace through surrender to the will of God. That gives you the basic principle through which, according to Islam, all kinds of peace — individual, domestic, in the family, in the community, in the nation, in the world — can be attained. That is to say, the will of God as made manifest through divine revelation, furnishes us with codes of laws and fundamental principles through acting upon which we can bring about peaceful adjustments in all our relationships.

I shall confine myself to some aspects of some of the principles inculcated by Islam, the object of which is to establish and maintain and promote international peace.

As I have said, the Will of God has been made manifest through revelation in the form of divine laws. There are physical laws in that divine revelation governing our bodies, governing the nature around us, conformity to which confers upon us the benefits of physical health, physical well-being, prosperity, progress. For instance, all the scientific progress that we see around us today is the result of the application of the human mind to the working of the physical laws that govern our universe, and from those the human mind has gone on developing other things which, applied to our every-day needs, have made the world what it is today on the physical side.

Similarly there is the code of moral laws revealed in the Quran, conformity to which promotes and fosters social relations, and individual and social well-being.

Then there are spiritual laws, and observing them fosters communion with God, which is the main object of all religions, and grants to humanity access to the Source and Fountain-head of all beneficence.

The central doctrine that Islam inculcates is that the Fountainhead of all beneficence is God. Belief in God as taught by Islam does not mean merely saying, "I do believe in God." That is to say, the mere affirmation that there is a God, as against the assumption of somebody else that there is no God. Belief in God in Islam does not end there. It goes very much further and very much deeper. It means that though, in our every day life, we have the laws that govern us, nevertheless we believe that the results of all of our effort, whether they shall be benefi-

cent or otherwise, are all directed and determined by God, and that therefore, believing in the ultimate source of beneficence to be God, we rely upon our health, the use of our faculties, the use of money, the use of other aids merely as instruments, but not as being in themselves the factors that determine human welfare or human well-being.

The facilities we have are provided by God Himself as instruments toward the achievement of certain objectives, and rightly used, will help us to attain those objectives, but the ultimate source of all beneficence is God. That is the briefest definition of belief in God according to Islam.

The fundamentals and vital and important details laid down in the Quran leave man to discover the rest by application and diligence and adaptation. A vast scope is not only left but is opened up to the human mind, for the exercise of its various faculties, once those fundamentals have been grasped.

It has sometimes been suggested that belief in Islam arrests the progress of the human mind. If everything is to come through revelation, then what scope is left for the human mind? As a matter of fact, the human mind is continuously incited to further effort once it is realized that everything is governed by divine laws, the principles, the fundamentals of which have been revealed to us. We can then try the application of our minds, go on discovering endless developments.

Coming to world peace: As we all realize, it depends upon political, economic and social laws and standards. If those are rightly adjusted, all elements of conflict will be eliminated and mankind can be at peace with each other. That is a simple enough proposition, but now I shall go on to explain what are the principles laid down by Islam in this behalf. But I do want to emphasize this, that whatever I am proceeding to submit to you this evening is based upon the teachings of the Quran, either specifically contained in the Quran itself or explained and illustrated by the Holy Prophet out of the Quran.

One of the things that has vitiated the study of comparative religion in modern times is that too many advocates of religions have been prone to attribute to their respective religions whatever may appear to them to be attractive at the moment, without the scriptures of their

religions lending any support to those principles. I do want to make it clear, therefore, that whatever I attribute to Islam I shall, if necessary, and if called upon to do so, quote authority for it.

There are three main fundamentals which Islam inculcates in order to bring about peace. First, in the political field, freedom and toleration. That is to say, no domination by one group or section or community or nation or race of any other. That is what I mean by freedom. By toleration, I mean not merely toleration for what I regard as the truth myself, but toleration for whatever any other person may regard as the truth, however much it might differ fundamentally from what I regard to be the truth.

In the economic field, Islam teaches co-operation as against exploitation — cooperation between the different sections of the human family, rather than exploitation of one by the other.

In the social field, Islam enjoins equality; that is to say, no privilege, either class or hereditary or family, or conferred by the possession of money or property; and the equality of everybody before the law and before God; and security. I shall come to the social security side later on.

Please remember that these things were revealed thirteen and one-half centuries ago, and their practicability in human affairs and human life was proved at its highest in the first century of Islam, that is to say, thirteen centuries ago. In Islam they are not a new thing today.

Now, as regards freedom, first let us consider the national aspect. The Quran teaches that sovereignty, i.e. political sovereignty, vests in the people. The Quran has never recognized the idea of kingship or hereditary or any other kind of class or ruling oligarchy. Recognizing that sovereignty vests in the people, it starts by exhorting the people, by enjoining upon them that they must take care to entrust political power into the hands of capable and trustworthy representatives. As this is the first principle to which I am referring, I shall give you the authority in Arabic also.

"God commands you to entrust political power into capable and worthy hands, and when you are called to the seat of justice, judge impartially and equitably between the people." That is a literal translation of the verse of the Quran which I have read out to you.

Several principles are deducible from that. One is that political sovereignty vests in the people, and the people must entrust it to worthy and capable people. Consequently, those who are entrusted with this power are in the position of trustees in the exercise of that power and must administer it as trustees.

Then there must be equality for all before the law and in the administration of justice. There are no privileges. That is the national aspect of equality and peace.

In the international sphere, as I have said, two main principles have been put forward. No nation has the right to govern or dominate another. No nation, no people, no race, no section has the *right*. It may be that on occasion one section or one nation so puts itself in the wrong by committing aggression that temporarily it has to be controlled or its vicious tendencies have to be curbed, only for the reason that that nation itself has contravened this principle by committing aggression. As a matter of fact, so far as Islam is concerned, the principal form of aggression for which this punishment may be inflicted is where any people try to compel or force another people to adopt a belief that they do not wish voluntarily to adopt or to give up a belief that they do not desire to give up. Whenever compulsion in matters of belief is resorted to, Islam justifies war. The nation that attempts to bring into spiritual slavery on any other nation or people, has to be controlled or subjected to domination until the danger of religious intolerance is removed.

To promote international amity and concord, Islam goes so far as to say not only that you must respect the integrity and freedom of all sections of mankind, but that no people shall look down upon or treat another people with contempt. References to other nations should be couched in friendly and respectful language, and should not be contemptuous, for that often leads to friction, and ill feeling, and might become the cause of aggression.

The second aspect is toleration, and it should be manifest from what I have already said in the opening part of my address, that Islam teaches that all religions were, in their origin, founded upon truth. It inculcates belief in *all* the prophets.

The Quran says: "We have sent a prophet unto every people and

nation", and therefore, whenever in the study of the comparative history of mankind, a Moslem comes across some people little known in history whose circumstances, beliefs and doctrines have only been recently investigated, and finds that they also claim that revelation was vouchsafed to them through a prophet, he says, "This is another proof of the truth taught by Islam, that prophets have been raised in all sections of mankind", and he is prepared to accept that prophet, also.

We believe that these religions were founded in truth, that these prophets were righteous prophets of God. Those we not only accept but we also honor and revere.

You will be struck by this: No Moslem ever mentions the name of any prophet — Jesus, Moses, Abraham — without invoking every time he mentions the name, the blessings of God upon him. That alone, you will understand, leads toward tolerance and respect for each other's doctrines and beliefs.

I say this with sorrow, that of all the prophets, the one who has been most maligned and most reviled is the Holy Prophet of Islam, because the followers of other religions have let no opportunity pass to sling mud at him, and yet the Moslems are the only people who revere and honor and invoke the blessings of God upon every prophet, whenever he is mentioned.

You can understand how much international peace might be promoted if every sect, creed, and religion were to adopt this principle, if not as a matter of belief, at least as a matter of courtesy and international goodwill and good manners.

But Islam goes further. Even where people give their allegiance to what we regard as false doctrines, we must extend the fullest toleration to them, because to every sincere person, however mistaken he may be in his beliefs, his beliefs and utterances are as dear to him as our own faith is to us.

Take a very ordinary example. You may know a man in a friendly way; you may also know his father. You may know, as a matter of fact, that the father is not worthy of much respect — his habits, ways and conduct may not be esteemed by you. Yet, as a matter of good manners, as something which is due to yourself, you will not employ

(Continued on Inside Back Cover)

Islamaic vs. Capitalistic and Communistic Systems of Economics

by
Maulvi Khalil Ahmad Nasir, B.A.

Uya Ehrenburg, the Russian editor and correspondent, was asked by an American newspaper editor recently if he thought Capitalism could survive in the world. "Capitalism is already doomed" was Mr. Ehrenburg's curt reply.

So think the Capitalists too about Communism. Mr. Paul G. Hoffman, discussing the subject in the New York Times Magazine of September 8, 1946, feels quite sure that only through Capitalism can the economy of the country be kept stable.

In fact, both Mr. Ehrenburg and Mr. Hoffman are right in a sense. Each of these economic systems, Capitalism and Communism, have such defects that to the other it appears neither will ever survive. Capitalism emphasizes a free society in which an individual can enjoy a full measure of human dignity. It does not grant security to all members of the society. Free enterprise and open competition in this world benefit only the man who already possesses some wealth. The poor still have to live an insecure and miserable life. Communism, while trying to do something for the lower classes of society, completely bars all competition. These differences are not minor.

If the world has to live a peaceful and stable life, it has to provide for the necessities of the poor. On the other hand, individual initiative, personal judgment, and complete freedom in making a plan for one's life is extremely important. Human capacities cannot prosper and flourish if they are not granted the chance of development which individual initiative affords.

Both these economic systems are doomed. They are destined to die their own death. Only that sort of economic system can work securely which can successfully remedy defects inherent in both these.

systems. The question arises, if it is at all possible for man-made economic orders to serve the world indefinitely. The selfish ego of the man has always been present. A stable economic system must be so balanced as to arrange for the proper distribution of wealth and free competition at the same time.

Islam, while giving a spiritual leadership to the world in all circumstances and in all times, sponsors a flawless economic system. Islam checks the drift towards all kinds of collectivism and takes care of the lower classes of society. It does not propose complete subservience of the individual to the state as does the basic law of Communism. It permits people to think their own thoughts, make their own judgments, and act as they themselves wish to act. Islam has regulated the equitable distribution of wealth by some important laws.

Islam has first of all changed the entire concept about ownership of property. It teaches that the Earth, the Sun, the Moon and the Stars, in fact the entire Universe with its natural resources has been created for the benefit of all mankind. After putting nature at man's disposal and service, Islam says:

"Compete with each other in good works and try to outrun each other in them." (2.148)

It has thus opened a course for humanity. Only by an open competition could the faculties and capacities of men be rightly utilized and elevated. No two human beings are equal in their capabilities. Hence, full capitalization of man's abilities becomes absolutely necessary for the progress of mankind. No doubt it will cause disparity. Actually, this is extremely useful if not abused. The Holy Quran says:

"Do not covet that in which God has made some of you exceed others." (IV.32)

Inequality means that some individuals possess superior intellect, higher knowledge or greater industry. Should they be deprived of devoting these capacities towards the conduct of their affairs? Certainly not! Mankind can never rise without competition. Should those who possess higher intellect ignore their less intelligent brothers? Again, no! As stated before, Islam has enjoined that as all the na-

tural resources of the Universe are a common property of mankind, it becomes an obligation upon the more fortunate ones to help the poor participate in the common blessings of God.

"Give to the poor out of the wealth which God has bestowed upon you."

According to Islamic teaching, wealth becomes a trust to which the poor are also entitled. The rich are required to set apart a portion of their wealth for the poor. This should be considered a sort of royalty for their benefit as all the Universe is the common property of all. Only in that way can the right balance between open competition and uplift of the lower sections of the society be maintained. These two important Islamic principles chart out the most harmonious way. They encourage the spirit of competition. They maintain individual ownership and permit one to enjoy the fruits of his labor. They satisfy the needs of all mankind by allocating a definite share of the wealth of the rich for the poor. The Holy Quran says:

"In the wealth of the rich, such as can express their wants and such as cannot express them have a right." (LI. 19)

Islam, in this way, prohibits the hoarding of wealth and provides for its balanced distribution. To make this teaching more operative, a definite tax of $2\frac{1}{2}$ percent has been enjoined upon by Islam on all the money and merchandise possessed by men for a period of one year or over. This tax is called a Zakat. The Holy Prophet said:

"God has made Zakat obligatory; it must be levied on the rich and restored to the poor." (Bukhari)

This quotation from the Holy Prophet shows that the poor get their share of this tax, both on income and capital, as a right and not charity. It can readily be understood that by this system the progress will be maintained. No one will be able to obstruct the course of others. No particular class will enjoy the monopoly of industry, business and wealth. Property will never accumulate too much in the hands of too few.

Let us examine what other solutions have been offered for giving the poor a chance to participate in the race of progress. The rich have introduced only the system of lending money on interest. There is no

doubt that this system enables only those who have already established credits to increase more and more by borrowing. The curse of monopolized national wealth will prevail. Huge trusts and strong syndicates will be established which will exclude others from competition by the enormous amounts of money created by this abuse of interest. Under Islamic system, that will be impossible as prohibition of interest will never let money capital become too strong. On the other hand, the system of Zakat, a tax on income and capital will restrict the capitalist so that he cannot monopolize the wealth of a nation.

Generally, western systems of inheritance enable the eldest son to get possession of all the property of the father. This further helps in monopolizing wealth. Islam has rectified this tendency by law. It rules that a man's property must be distributed among all his children, brothers, sisters, widows and parents. Under this law of succession, the children of a wealthy father will not be able to live an idle life on account of the ownership of huge properties. These properties will be divided, re-divided and sub-divided.

We can clearly understand that if an economic system is based upon these laws, the evils of capitalism and communism will necessarily be minimized. Full freedom of utilizing individual capacities will be guaranteed. No one will be able to obstruct others in the field of open competition.

The world needs economic stability and security; that will only be possible with the enforcement of an economic system embodying fundamental principles already recognized by Islam. Otherwise, Communism and Capitalism are both doomed as Mr. Ehrenburg and Mr. Hoffman truly said about both these systems.

Islam and Its Ideals

Sir Zafrullah Khan, judge of the Supreme Court in India, diplomat, and an ardent supporter of the Ahmadiyya movement to promote the cause of Islam, paused in Chicago long enough to address the Moslem congregation at the Chicago Mosque. He spoke not only to a colorful audience of the faith in Chicago, but also to many of its representatives who came to hear his message from various cities such as Kansas City, Cleveland, Pittsburgh and Indianapolis.

Mr. Khan held the attention of his audience for more than an hour while he explained to them the true meaning of Islam and its ideals. He showed them how God was providence because He always made provision for the complete growth of the individual before it was born. The same law applied to the spiritual growth, for God made possible the development of the spiritual through the prophets and revelation. He noted further that each person in his sphere had an opportunity to establish himself, or herself, with their maker. The speaker illustrated to his listeners how spiritual guidance was vouchsafed in advance and that it was not dependant on physical conditions, such as, modern homes and fine clothing. Mr. Khan told them how the philosopher studied what was about him; that he also looked forward, but that he made his final conclusion on the events of the past. Therein, he pointed out how the prophet was different, in that he reveals the things which man will need in advance. The prophets have always been the torchbearers for future civilization, and usually those who followed the new teachings were subjected to torture and persecution. The speaker related incidents whereby prophets had been given signs so that they knew that facilities would be provided so that they could continue their mission in life.

The eminent Moslem brought out the fact that whenever a nation was headed toward destruction that God sent a prophet and that he made this prophet his instrument in order to bring about a new state of affairs. The speaker reminded his audience that God has spoken to all his prophets from Moses on down, and that each one has been the bearer of definite laws which would benefit mankind. Sir Khan noted that some people make the dollar their God, while others make power, electricity, or science theirs, and so only a short time ago God sent the Holy Founder of the Ahmadiyya Movement. He, too, was persecuted but he continued to preach to the world the word of God. He revealed that mankind should attain unto peace

only when the proud should be humbled and the humbled should be exalted. The speaker observed that out of the world sick with its own vanity God comes to the rescue and gives help through His prophets. Hazrat Ahmad proved that he had the power of prophesy when he proclaimed:

"O Europe! Thou art not secure, nor art Thou O Asia! and ye that dwell in islands, no self-made deity shall save you.

"I see cities falling and towns in ruins. Foul deeds have been done in God's sight, and He has remained silent for a time, and He shall now reveal His face and shall strike terror in the hearts of men. Let him who hath ears hear, for the hour is nigh.

"I have striven to gather you under the wings of God's peace but the decree of fate are inevitable. , , , , ,

"But God is slow in wrath. Repent that ye may be forgiven. He who forsakes God is a worm and not a man, he is dead and not living."

Sir Khan also said that as early as 1906 Ahmad predicted the downfall of the Czar of Russia, and the new Prophet revealed that the Czar would be in a sorry plight, and the only way of salvation would be to accept the divine revelation. Later events proved that the prophecy came true.

The jurist admonished his audience that they could not serve both God and Mammon, for "He who puts his feet in two boats must sink. You are deceiving yourselves if you do not yield up everything to God. Until you do that you do not become heirs to the grace of God."

The speaker concluded that there was no difference between colored and white, rich and poor, and powerful and weak, in the eyes of God. "You might have been slaves" said Sir Khan, "But your souls were free. Your masters were the enslaved souls. Now, the Ahmadiyya Movement offers you the most magnificent opportunity. It has enriched you with the truth with which to emancipate all those who are in a bondage of spiritual slavery which is by far the worse form of slavery. In the execution of your grand task, you will have to make sacrifice and suffer persecution. But you must be big enough to stand the trials and rise above all difficulties and thus become the spiritual emancipators of the world."—Nina A. Stauffer

Welcome to Mirza Munawar Ahmad, H.A.

We extend our most sincere welcome to Mirza Munawar Ahmad who has recently arrived from India as a Missionary to America. He has made his headquarters in Pittsburgh. His present address is 2532 Center Avenue, Pa., U. S. A. It is our earnest prayers that Allah may bless this new torch-bearer of truth with heavenly and earthly blessings and grant him true and lasting success in the service of Islam. Amen.

Facts and Forces

Arab Nationalism and the Mufti of Jerusalem

Arab nationalism is by now so powerful, so deeply rooted among the people, that even *the most adored of Arab* leaders could not stand against it. Not even the Mufti of Jerusalem, who is at the present moment an idolized figure in the Muslim world, would dare to oppose the anti-Zionist union of all Arab forces. So far from creating these forces, (as the Zionists most weekly charge) the Mufti has been himself created by them. I think I know Hajj Amin pretty well, and in my opinion the main element in his character is its simplicity. He has but one idea in his head and it will always be there, as it always has been there. It is the freedom of his people. All the Arabs did not realize the menace of Zionism in 1918 and 1919; even King Feisal was to some extent deceived; Hajj Amin, as a Palestinian, as a hereditary leader of his people (the office of Grand Mufti is hereditary in the Husseini family, although elective), saw it at once. He was a young man in 1920 and when, after the popular uprising had failed, the British put a price on his head, he escaped across the Jordan and took refuge in the tribe of the Beni Sakhr, a great Bedouin family of which he is (consequently) an adoptive son today. He was pardoned by Sir Herbert Samuel and returned to his position in 1926. As Grand Mufti he has control of the Haram esh-Sharif, one of the great Muslim holy places, and all of the religious foundations (awakaf) attached to it. He is also, by virtue of that office, the president of the Supreme Council of the Muslims and real head of the Muslim Arabs of Palestine. He was, until the British removed him, also head of the Arab Executive, which spoke for the Christians as well as the Muslims. The chief part of his offices and dignities belongs to a category with which the British can do nothing: he holds them by religion, by custom, and by the unshakable devotion of the people. They might jail him or exile him, and have indeed tried both, but he is still Grand Mufti of Jerusalem and unquestioned leader of the Palestine Arabs.

Now, what has just happened with respect to the Mufti shows more than anything else in recent months how poisoned our press is on the Palestine question. The Mufti escaped from surveillance in France and took refuge with the King of Egypt. The whole episode was reported in our press in the most scurrilous terms. Statements issued by various Zionist bodies called him a "freebooter" (strange term for a man who could have made millions had he trafficked with the enemies of his people!) and an "intriguer" and a "war criminal." It was suggested—how the mud flies when this subject is brought up!—that some vile plot between the British and the French was concerned. You might have thought the Mufti was Hitler him-

self, by the tone of the New York press—that same press which had nothing to say against Marshal Badoglio, which treats the Japanese Emperor with deep respect, which is benevolent towards Generalissimo Franco. The most frequent accusation, repeated in numerous forms, was that the Mufti was a past master of intrigue and (according to Mr. Bartley Crum) a collaborator of Himmler in the murder of thousands of Jews.

The Mufti in 1937 was confined to the Haram esh-Sharif in Jerusalem. It was an open secret (it was printed in these same New York papers) that if he left the sacred precincts the British were going to arrest him. So, one fine morning, he disappeared and was next heard of in the Lebanon, where he was put under a friendly surveillance. In 1941 he went to Baghdad—a tactical error; but undoubtedly he was gambling on the victory of Hitler, which then seemed certain to many in all countries—where he was associated with the revolt of Ali Rashid; and from there he made his way, through Turkey, to Berlin. In all of this, I believe, he was actuated by the desire to keep the Arab nationalist movement alive and to find for it whatever aid he could. His motives, I believe, were just about what those of Roger Casement were in the first World War. I have not seen Hajj Amin during this period, of course, and have regarded most of his course with deep regret; but at the same time I can very well understand how an absolutely single-minded Arab nationalist could take this course. He saw no hope in the British; they have never yet carried out their promises to the Arabs; and besides, to the best of his knowledge and belief they were losing the war. He cared little about that; as I have said before, the principal impression of his character is of an immense, a splendid simplicity. The only thing he cares about in the world is the freedom of his people. I know that he made some speeches directed to the Muslims of Yugoslavia which asked them to support the Germans; but even the Yugoslavs (who are not noted for their soft-heartedness) have since withdrawn these charges, so there must be strongly mitigating factors even in that. This was, in fact, the only charge against him as a "war criminal," and there is nothing whatever to support the fanciful notion that Himmler called upon him for help in his wholesale murders. (One wonders what kind of "help" Hajj Amin could have given in such an enterprise).

And in any case, whatever he did, there is no power on earth that can tear him out of the heart of the Arabs of the Middle East, who know that he has only one purpose and one meaning in life. The essential importance of his position, its historical worth, are completely ignored by our press, which has quite deliberately elected Palestine as one of the numerous subjects on which it will not inform and enlighten, but must obfuscate and still further confuse, the minds of our people.

The Bookshelf

THE TOMB OF JESUS, By Sufi M.R. Bengalee. The Moslem Sunrise Press, Chicago, Ill. 1946, pp. 56. \$0.60

To most even of those who profess to be the followers of Jesus, His personality and the events of the brief period of His life that he spent in Palestine appear to be shadowey and wrapped in mystery. The event of the Crucifixion stands out in the full horror of its cruelty and starkness but even there the authenticity of the details lacks the support of historical evidence. In elaborating them, Churchmen have too often permitted conjecture to take the place of proof and the usual rules of evidence have been reversed. Superstition and credulity have continued to erect into solemn fact that which, when examined in the light of such historical and factual data as is available, turns out to be no more than an old wives' tale.

That Jesus was *put upon the cross* admits, in the light of evidence, of no doubt whatever. Equally beyond doubt among other evidence negating the theory of death upon the cross are the facts that:

(a) He had prayed passionately himself, and had exhorted his disciples to pray that, if possible, he should not be called upon to taste the bitter cup of *death upon the cross*, or death pronounced accursed in the Torah, and which would for all time stamp Jesus in the eyes of the Jews as an imposter and a false prophet;

(b) He had received divine assurance of deliverance from such a death which is confirmed by the anguished cry "My Lord, why hast thou forsaken me?" that broke from his lips when *he thought* that there was now no visible door to the promised deliverance left open and that death was slowly creeping upon him;

(c) He was left upon the cross too short a time for any kind of presumption to arise that death had already resulted therefrom before he was taken down;

(d) Blood and water issued from his side as the result of a spear thrust, a sure proof that life was not extinct.

(e) His bones were not broken;

(f) His body was delivered to friends and disciples who took every possible care of it;

(g) He thereafter met his disciples and was at pains to convince them that he was no spirit but Jesus in his physical and wounded body; and

(h) While he remained in Palestine thereafter he took every precaution to *conceal* the fact that he was about, precautions not only wholly unnecessary but calculated to throw the great miracle of the Resurrection in doubt, assuming that it had taken place. A Christ risen from the dead

would have stood on the top of the highest mountain in Judaea, triumphantly called the whole of Jewry to witness that he had conquered death and come back to life and that they had no further power over him. Yet, all he did was to meet his disciples *in secret* to assure them that he was alive and *had not died upon the cross!*

A very heavy burden rests upon those who, in the middle of the twentieth century, continue to make the assertion that Jesus did die upon the cross and then came back to life. By what *evidence*, by what reliable *testimony* do they claim to discharge this burden? There's not a *shred* of what would be regarded as proof or testimony by any reasonable person in support of so extraordinary a claim. If this most extraordinary and supernatural event had taken place, there should not have been left a single unbeliever among the Jews then dwelling in Palestine. Yet not *one* appears to have asserted and most certainly we have not the record of even *one* having believed in the truth of Jesus upon the strength of this astounding tale. In fact, the whole of the available evidence and all the circumstances surrounding that heart-rending and melancholy tragedy that was enacted on Mount Calvary nearly twenty centuries ago support the inevitable conclusion that Jesus was saved from the humiliation and ignominy of death upon the cross by divine intervention from under the very noses of His enemies. *This* was the great miracle of Jesus, the sign of the prophet Jonas that he had promised his people.

Hazrat Mirza Ghulam Ahmad, the Holy Founder of the Ahmadiyyah Movement, who "came in the power and spirit" of Jesus and in whom were fulfilled the prophecies concerning the Second Advent, proclaimed this truth both on the basis of Revelation and also on the basis of historical evidence relating to the events of the Crucifixion as well as to the subsequent life of Jesus in different countries and his eventual death in Kashmir, where he lies buried in the Khanyar Quarter of Sringar and where his tomb may be visited by any who may be disposed to make the journey.

The demolition of the flimsy structure possessing in the eyes of an earnest seeker after Truth, not even the strength of a cobweb upon which rests the story of the death upon the cross and the subsequent Resurrection, no doubt involves the rejection of the current doctrines of the Trinity and Atonement, but it establishes afresh the truth and righteousness of Jesus as a prophet of God.

Sufi M. R. Bengalee has laid the whole Christian world and indeed all those who value historical and religious truth under a deep debt of obligation by collating together in the attractive little volume under review, the salient points relating to the factum of the escape of Jesus from the humiliating death which his enemies had sought to inflict upon him and

his post crucifixion journeys and life and the place where he lies buried. I have no doubt that a perusal of this booklet will stimulate the interest of every reader in this fascinating subject so that it may be pursued in the original sources upon which Mr. Bengalee has drawn. This book sets out the material on which it rests in a very attractive and easily readable form which holds one's attention till the end is reached. It is to be hoped that Mr. Bengalee may be able to find the leisure to elaborate the interesting themes upon which he has touched in this book in subsequent editions.

ZAFRULLA KHAN

MANKIND A SINGLE FAMILY, by Muhammad Ali Newaz B.A., Calcutta, 1945.

It is refreshing to have pointed out in a day like our own that the great religions of the world are at one in stressing the unity of mankind. The author has performed a real service in bringing together statements from the various basic scriptures which reinforce this underlying unity of the races.

But the writer also sees that an effective unity of mankind will not come about simply because the scriptures uphold the idea. There are many practical considerations which must be faced. To achieve unity great sacrifices are required. First of all, he thinks, unrestricted sovereignty must be given up by the great nations. The next thing they will be called upon to sacrifice is their pride — that is, the feeling they are destined to rule, dominate and exploit their less advanced fellow-men. Henceforward it will be their duty to assist the less favored to reach a level of culture similar to that of which they are now so proud — not with an air of superiority, but with a fellow-feeling born of a deep faith in the common origin of mankind, whose uplift and peaceful existence should be the common concern of every human being.

As an essay in the direction of organized human unity, Mr. Newaz proposes a definite plan for world organization, which he calls a world-fraternity. This plan has a number of novel features. First, the world would be divided into as many Fraternities as there are spoken languages — though independent states speaking the same language might, if they desire, maintain their separate existence. A Federation of Fraternities would link these separate Fraternities and would have legislature and executive functions. It would be bi-cameral, the two houses being the Chamber of Fraternities and the Chamber of Mankind. The former would have one representative from each group for each fifteen million population, no group to have less than one delegate. The Chamber of Mankind would be based upon religious communities of which five groups would be recognized, each to

furnish an equal number of representatives. The executive power would be vested in a college of five presidents who would hold the supreme executive power by rotation in terms of one year each.

Space does not permit a detailed description of the scheme. That it would be acceptable as it stands for many people is not at all sure, for example the principle that "no bank or person will have the right to lend money to another human being or any organization on interest" or that one fortieth part of the one-year-old surplus of the banks will be given for the poor.

Nevertheless, the whole plan is very suggestive, and from it and other like attempts must some day come as World Government. It is difficult to see how the world can continue to exist unless this comes about. There is great force in the frequently heard statement, "One World or None".

Charles S. Braden, Northwestern University, Evanston, Ill.

AISHA, THE BELOVED OF MOHAMMED, By Nabia Abbott. University of Chicago Press. 1946. \$2.50.

Miss Abbott has brought to bear upon the subject matter of the attractive little volume under review a considerable amount of research into original sources and high qualities of scholarship. That we differ with her in our appreciation of the background and motives behind some of the incidents that she portrays, does not in any way detract from our appreciation of her very valuable effort in supplying the average reader with a fascinating biography of one of the most outstanding and highly honored women of all time. Miss Abbott's being a pioneer on the subject among writers in the English language, enhances our sense of obligation to her. She has certainly selected a subject of absorbing interest. No appreciation of the early history of Islam in its religious, social or political aspect, can be complete without a full understanding of the part played in it by Aisha. Miss Abbott's book is an attempt to supply the basis of that understanding. She has approached her subject with sympathy and with insight. If her appraisal is occasionally at fault, it is due neither to lack of scholarship, nor to a lack of desire to appreciate, but to that human quality which, too often, leads us to judge others against our own background and thus distorts our perspective.

We have no desire to attempt a rewriting of Miss Abbott's book for her. Indeed, we are not arrogant enough to imagine that if we did make the attempt, we would be able to improve upon either the quality or the value of Miss Abbott's work, though our own reading of the life story of that beloved and revered lady, Aisha, has left upon our mind a picture compelling an intenser degree of reverence and homage than might be the case with some readers of Miss Abbott's book.

One or two matters, however, appeared to invite comment. Miss

Abbott states that Aisha was six years of age when her marriage took place, and that the marriage was consummated when she was ten years old. Authoritative sources have estimated Aisha's age at the time of her Nikah to have been between eight and nine years; and at the time of the consummation of the marriage, between eleven and twelve years.

Miss Abbott acquits Aisha of the absurd charge brought against her by Father Lammens that she was placed in the Prophet's household as a spy and an intriguer in the interests of her father, Abu Bakr. She appears to think, however, that one of the motives that influenced Abu Bakr in consenting to the match, was that he would thereby stake a claim for a share in the exercise of political power which would result from the Prophet's mission being successfully accomplished. This is a typical instance of the confusion of thought in which many Western writers and thinkers are liable to be involved when they read the history of Islam backwards, and we regret that Miss Abbott who has, on the whole, given proof of great clarity of thought, should not have been able to avoid it altogether. At the time when Aisha's marriage took place, Islam's fortunes would have appeared, to normal observers, to be at their lowest ebb, and any chance of the Moslems winning through to political power must have looked extremely remote. Abu Bakr was one of the first, and certainly was the sincerest, believer in the truth of the Prophet's claims, and, consequently, was a firm believer in the promises held out in the revelations that the Prophet was daily receiving. On the basis of these he must have believed in the ultimate success and triumph of the Prophet's mission. But to a believer of that type it would be abhorrent even to contemplate the possibility that he should himself derive any personal benefit from such consummation.

His love and devotion of the Prophet's person were so deep and intense that he could never have entertained in his mind the possibility that he should survive the prophet. It must have been his keenest desire to lay down his life in the cause of Islam under the leadership of the Prophet himself. To attribute to him a motive of the kind that Miss Abbott appears to consider likely, is an entire misreading of Abu Bakr's sublime character.

In this connection, we must remind readers of Miss Abbott's book that when the Prophet, during his last illness, appointed Abu Bakr to lead the prayers in his stead, a sure indication that he would wish him to be his successor in the event of his own demise, Aisha attempted to have the choice shifted to Omar, as she felt that her father would be overcome with emotion and would break down in the middle of the prayers since he would not be able to support the idea that he was taking the place of the Prophet in leadership. This does not seem to bear out the suggestion that in consenting to Aisha's marriage to the Prophet, Abu Bakr was influenced by any political motives.

Miss Abbott has related the incident of Aisha's reconciliation with her nephew, Abdullah, son of Zubair, but thinks that the account given of the extent of her charity on the occasion is somewhat exaggerated. The incident was typical of Aisha. As Miss Abbott has pointed out, she was a very generous and charitably disposed lady. She spent a great part of her fortune in relieving distress and helping her fellow beings. Abdullah, son of Zubair, who might reasonably have expected to succeed to some share of his aunt's property, appears to have thought that her generosity sometimes led her into extravagance, and was foolish enough to give expression to this sentiment. This was conveyed to Aisha and naturally gave offense to that generous and high-spirited lady. She was determined to do what she wished with her own and could brook no interference from Abdullah, or anybody else. If Abdullah did not like this, she would rather not have anything to do with him. When she was eventually reconciled with him, she celebrated the event by doing exactly what Abdullah had taken objection to, that is to say, she spent what must have amounted to a very large proportion of her fortune in purchasing the liberty of as many as forty slaves. The occasion being what it was, and Abdullah having already learned his lesson, he could scarcely have voiced an objection!

We commend Miss Abbott's book to every reader who may be interested in the early history of Islam, and who may not have access to original sources on which Miss Abbott has drawn for every statement of fact contained in her book. Miss Abbott's book would more than amply repay perusal.

FACTUAL SURVEY OF THE MOSLEM WORLD. By Samuel M. Zwemer.
Fleming H. Revell Co., New York. \$0.75.

Everybody interested in the contemporary history of the progress of Islam must feel indebted to Dr. Zwemer for the statistical information that he has put together in this handy little compilation. We have no desire to enter into a controversy with Dr. Zwemer over his calculations. He has taken ten millions as the maximum figure of Moslems in China. Though the number of Moslems in China has been variously estimated, having sometimes been put as high as eighty millions, fifty millions has been regarded by most investigators as nearer the fact and thirty millions as a very conservative estimate; but China has no accurate census statistics of any kind and therefore Dr. Zwemer is at liberty to console himself with any figure that he pleases. We have no doubt that in calculating the total number of Christians in the world he continues to assume that the peoples of the Continent of Europe are mainly Christians of one persuasion or another,

and is unaware of the fact that today very large numbers of them are either pagans or completely irreligious.

But we do agree with Dr. Zwemer that "mere numbers are as nothing over against the power of Life. The things that are impossible with men are possible with God."

From this point of view it may be of some comfort to Dr. Zwemer to learn that in our estimate, out of the 315 million Moslems that he reluctantly concedes, less than a million are alive, with their souls afire with "the power of Life." He would, however, be wise not to acclaim that announcement with undue glee, for equally in our view and to our knowledge there is not today in existence a single Christian on whose behalf that claim could validly be made. If there be any such, we would be most happy to be told of them. The degree of "the power of Life" enjoyed by them could then be tested in accordance with the criteria laid down in the Gospels.

In the course of his thesis Dr. Zwemer sponsored an invitation to "educated Moslems to go back to the sources of their spurious revelation that they may accept the word of God", meaning by the latter presumably the Gospels whose authorship, date of composition, method of compilation and selection, and original dialect are all a matter of doubt and controversy and which have been subjected to repeated revisions in the course of centuries in translation after translation, whereas the Holy Quran, according to the testimony even of its most hostile critics, is as authentic today as it was thirteen and a half centuries ago when it was first revealed.

Dr. Zwemer goes on to proclaim that the Christian Catholic Church will continue to exist "even after Islam is forgotten in Arabia, the cradle of its birth". Vain hope when every honest observer would affirm that Islam is just beginning to come alive again in the cradle of its birth while the Christian Catholic Church is but an outcast in the cradle of its own birth!

Dr. Zwemer invites the Moslems to a belief in the death of Jesus upon the Cross, his bodily resurrection thereafter, and in the doctrines of Incarnation, Atonement and a Triune God based thereon. We would challenge Dr. Zwemer to produce a single authentic statement by Jesus himself in which he may have claimed to be anything more than a prophet in Israel, a claim, in the truth of which, all Moslems sincerely believe. When challenged by the Jews, whether he claimed to be the son of God, his reply was, "Are ye not all the sons of God?" Nor is there anything in the Gospels which could be regarded as *proof* or *evidence* in support of the theory of the death upon the cross and of the bodily resurrection. The Moslems believe that Jesus was saved from the humiliating and ignominious death upon the cross, was taken down alive from the cross in a state of unconsciousness and was subsequently restored to consciousness by the ministrations of his devoted

disciples. He thereafter travelled to the countries where the scattered tribes of Israel then dwelt; That is to say, Iraq, Persia, Afghanistan, Northwestern India, and Kashmir where he died and lies buried in the Town of Srinagar. We would invite Dr. Zwemer's attention in this connection to our little book, "The Tomb of Jesus".

The rest is a fable having no more authority than the fables that are commonly attributed to Aesop.

It is curious to note that in this pamphlet, the proclaimed object of which is to arouse Christian churches to a united missionary crusade against Islam in what must be the last struggle between these two faiths for world supremacy, no direct mention is made of the Ahmadiyyah Movement, the most vigorously missionary movement in Islam today, to which the Christian missionary movements have had to yield ground wherever anything approaching a fair field for a contest between the two has become available. We have reason to know that Dr. Zwemer is not unaware of the existence and activities of the Movement. We wonder why he has not been able to overcome his natural reluctance to make direct mention of it in this context.

May we point out to Dr. Zwemer a fruitful field for real Christian missionary effort. That field is the harassed and tortured Continent of Europe. Dr. Zwemer might begin with the Peace Conference now struggling to avert another and still more horrible war among the Christian nations. He might also direct his attention to the United Nations Organization. Turning the left cheek to Britain and the U.S.A. when the USSR smites the right would furnish an excellent example to Moslem of the practical demonstration of Christian teachings.

(Continued from page 17)

terms of disrespect when speaking of him. Every person who honors his own father will always honor the father of another as an elementary matter of good manners.

The same applies to religion. Islam teaches that as a matter of ordinary courtesy. I have already said that the fundamental doctrine is the Unity of God of Islam, and Islam is the deadliest enemy of idolatry; yet the Quran prohibits abuse even of idols.

On these two foundations — freedom and toleration — Islam seeks to build the political edifice of international peace. *(To be concluded in the next issue.)*

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